

What this Magazine Stands for

THIS Magazine was begun in January, 1908, to make apparent the fact that the Spirit of God is within each man, to teach and bless. To show men how to look within and recognize the Voice, which is sufficient unto all men, for light, and guidance,—and all good, physically, mentally and spiritually. In all things, great and small.

It admits no truth outside of a man. Each different man. Each different truth. Sufficient unto each man. For the time being. Which different truth shall work, and converge into a greater, a common, a basic truth. Which is identical, and not different. But not now. In the Dawning. In the Dawning of the Morning. "When the mists have cleared away."

It believes that real Truth is quality, and not statement or formulary. Intrinsic Value is truth. Abiding Reality is Truth. Truth is not somebody's "say-so." Truth in the Christian Bible? Yes, but only such truth as we can get out of it. No authority in it until it awakens recognition in us.

It therefore accepts no other authority in spiritual matters than this Voice within a man. Different men, apparently different voice, with different message, often contradictory. But while maintaining freedom of the mind it will render unto Cæsar the things that are Cæsar's,—conformity to social and political laws and customs. It is not a "social reformer" on the plane of political economy and external motives, but is a true social reformer because it seeks to take man spiritually and pull him up into that larger spiritual life where he will realize social unity.

It considers that God is both Personal and Impersonal,—both anthropomorphic and human in nature, and a principle and overruling spirit far above man's present comprehension. No room here to explain. Glad to consider all sides.

It takes traditional Christianity as a basis, and the arisen Christ within as a guide, but would gladly recognize value in all religions, and see in them the outpouring of the One Universal Spirit, moulded into various times and occasions, which we look at, and compare, and declare so different.

It teaches the "contiguity" of life, so to speak, and the continuity of life as well. Contiguous because of the interpenetrating spiritual worlds which surround man, but which are cognizable only as the consciousness awakens and focusses. Continuous because there is no death. Death is liberation, renewal, opportunity, when it comes legitimately. Death is a changing of focus.

It considers that we are entering a New Age,—the Age of the Spirit,—the Psychic Age,—the Age of Man. Great dangers as well as great blessings during the transition. Present time one of psychic abnormality and inequilibrium. Result: great increase in neurosis, mental diseases, insanity. Cure, or at least relief and final safety: Call upon the name of the Lord. In faith. In self renunciation. In Christ Jesus.

No power seeking organization. No inner circle. No secret teachings. Truth plainly, simply told. That he who runs may read. And understand according to his light. No harm in truth. Harm in trying to hide and stifle truth.

The New Age Magazine

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... Faith ...

And Jesus answering saith unto them, "Have Faith in God." (Mark 11:22.)

God Lives,—there rest my soul;	
God Hears,—Before Him bow;	
God Sees,—And can control;	
God Leads,—Then follow thou!	

M. HYACINTH LOUNT

Force

LEVI, Seer of the Aquarian Age, transcriber of the
Aquarian Gospel of Jesus the Christ,
from the Akashic Records

FORCE AND INTELLIGENCE: 1 There is no Force without Intelligence, for they are complements. The one is positive, the other negative, and neither can be manifest without the other one. 2 These primal attributes of God, the One, comprise all ethers of the universe; they are the breathings of the Infinite.

3 The Cherubim first called these ethers *Fire Breath* and *Sacred Breath*, and it was Michael, I think, who first described them as the Open Breath and Hidden Breath; and other hierarchs have said: these are the Giving Breath and the Receiving Breath.

4 We call the Fire Breath the masculine; the Sacred, or the Holy Breath, the feminine.

FORCE, OR THE FIRE BREATH. 5 The Fire Breath, or Force, is manifest to carnal sense as fire and light, and to the psychic sense as Will.

6 This is the aspect of the One that men have called Almighty God, and which a Hebrew prophet called "Consuming Fire."

7 The Sun is our great source of light and heat and is the

highest symbol of Almighty God, and there is little wonder that the carnal, undeveloped man should worship it.

8 There is one Force, one Fire, one Will, which is the cause of every motion in the realm of space.

9 This Force is triune as a manifest. Its highest vibratory rates produce Azothic Force; its medium rates Magnetic Force; its lowest rates Electric Force.

10 Now, Force is Life, and Life is trine. The life upon the spirit plane is called Azothic Life, and that upon the astral plane Magnetic Life, and that upon the carnal plane Electric Life.

11 The manifests of Force are known as powers. Inventive genius has contrived appliances to use Magnetic and Electric Force, and men are quite familiar with results.

12 Our solar world now enters the Aquarian Age—the Spirit Age, and men are grasping out among the ethers of the Spirit plane, and soon may use Azothic Force—a force that Bulwer-Lytton in his “Coming Race” called *Vril*.

13 When men can use this Force as freely as they use Magnetic and Electric Force the industries of all the earth will undergo a change.

14 The needed foods of man will, largely, be extracted from the atmosphere, and the vexed problems of the navigation of the air will all be solved.

15 It has been said that heat and light are both the manifests of fire. There is no light that has not been produced by fire.

16 The minerals and gems that shed forth light, as phosphorus, as diamond and the radium, are storage magazines of light.

17 In ages gone when fire had raised the ethers to the stage of light, these substances were filled, the light became a fixity within their cells, and will forever be.

18 Azothic light is Spirit light; Magnetic light is psychic, or the photospheric light; Electric light is atmospheric light.

19 Azothic light is that which is concerned in spirit consciousness, the light that all aspiring souls do seek.

20 The light that psychics and clairvoyants seek is photospheric, or Magnetic light.

21 The light enabling men to see material things is the Electric light.

DIFFERENTIATION OF THE FORCE TRINITY. 22 The triune Force is ever active in the man. Azothic light is that which does inspire the Spirit life.

23 Men call this Force the Will of God. To this the Chris-

time Paul referred when he declared that God works in the man the will to do the right.

24 Magnetic Force is that which souls are wont to use; is that which is concerned in soul phenomena, in modern seances, and in the demonstrations of the so-called dead.

25 This is the Force that causes all involuntary muscles of the body of the man to act, the muscles that control the circulation of the blood, the rythmic beating of the heart, the rythmic action of the lungs, and the digestion and assimilation of the food.

26 Electric Force is that which carnal minds make free to use in all the voluntary movements of the flesh, and that impels the thoughts of ordinary men.

27 Electric Force in action is the mortal mind described by certain worthy cults; and this is well, because Electric Force, in large degree, pertains to mortal mind.

28 The highest duty of the man is to unfold his consciousness so that Electric Force may be transmuted into Azothic Force.

29 This is the great At-one ment—the will of man made one with the divine.

ELECTRIC FORCE ACTIVITY. 30 Electric Force enables man to move and do his work among the manifests.

31 The brain is not the source of Force; the heart is seeming source of Force. The blood is life, and when the blood is poor the Force is small.

32 The molecules of iron are the reservoirs of Force, and when these are deficient in the blood the man is weak and powerless.

33 True nutrients contain these reservoirs of Force, and these are drawn from atmospheric air, and from the partly pre-digested foods that men purloin from animal and plant.

34 The Intellect is the machine of man to sieze and use the ethers of Intelligence.

35 Intelligence is queen, and may control the Force in all the parts of man.

36 It readily controls Absorption and Discrimination, and may command the reservoirs of Force to flood the blood, and it will be obeyed.

37 An educated Intellect is near omnipotence and may insure to every man Prosperity, and Health and Power.

ASSIMILATION. We can view life as such. We assimilate that which we cognize. What we do not cognize we do not assimilate. The Whole man can assimilate *anything*.

THIS WORLD is what we make it. Your world is exactly what *you* make it. My world is exactly what *I* make it. I really have no power to change your world,—not if you know it and prevent me. You have no power to change my world,—if I will not. Our world is not *material things*. Our world is *thought*. Our world is what we *think*.

Have you had a blessing given?

Pass it on.

Blessings are the gift of Heaven,—

Pass them on.

Slighted blessings flee away,

Let no least one go astray,

Use them as they come each day.

God has sent them all to you—

Pass them on;

Love to make you loving too,—

Pass it on;

Truth to show you what is right,

Strength to help you in the fight,

Joy to make the burden light.

Some one needs your blessing too,—

Pass it on;

Ten-fold blessings come to you,—

Pass them on;

Ten-fold more than we have given

Is the measure used in Heaven,

Give then seventy times your seven.

E. J. V. Huiginn

What I have said is true *if a man knows the law and exerts his will*. There is another side to this truth. The opposite side. The ordinary, common, material side. *Man is constantly being hypnotized by, and conformed to, the material objects he contacts*. For every object gives out to the surrounding atmosphere its especial compound of thought. Things affect things, through acting upon the thought atmosphere.

While this is true of inanimate objects, whose mind quality is more dormant and of lower force potential, it is more true of animals and men, whose mind stuff, more highly organized, clinches the thought atmosphere more than inert objects.

But words are more potent than attitudes, to affect thought, for the word is a more concrete embodiment of thought, and more easily resolves into, and fixes, thought. Our words and our attitudes. These affect all people who cognize us. Our emotions, whether malevolent or benevolent, are caught upon the air, transfixed by word or deed, and go round and round the world in vibrations of evil and good. Same with pessimistic or optimistic thoughts which materialize into words or actions.

Everyone who thinks and feels kindness makes the world brighter and happier. Everyone who turns a rough word into a smooth answer is helping to pass on Kingdom Come into the lives of those around them. Everyone who keeps down and chokes the bitter word is making the world sweeter. Kind words and sweet smiles, flowing from a loving heart. Guard thy thought. Guard thy words.



DOUBTLESS there are many times when man must admit that of himself alone he cannot reach the desired goal. He must sometimes call upon Higher Power, and therein place his trust and intelligently follow Higher Leadership. This, I believe, is the law of all growth. The strong shall help the weak. The wise shall show the way. The illumined shall hold the torch. This law works with all men, and angels, and arch angels. Helpfulness.

Not in dumb resignation

We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.

Our faith springs like the eagle
Who soars to meet the sun.
And cries, exulting, unto Thee,
O Lord, Thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In thy name we assert our right
By sword or tongue or pen,
And even the headsman's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath thy liberal sun,
O Lord, be there, thine arm made bare,
Thy righteous will be done!

John Hay

And yet, everyone must tread the path alone. None shall long be carried. All must sometime walk with their own feet.

There must also often come a time, with each one, when adverse conditions crowd around, no progressive step can be made at the time, and one must wait a while, in patience. But not for long. Soon he must gird himself and enter the fray again. No task can be avoided. Every victory must be won. There are times for rest. True rest is strength-begetting. False rest is enervating. There comes a time to do and dare, and woe betide the man who falters!

There may be times when resignation is the proper attitude. But it must renew the soul in courage for the inevitable victory. Blank despair is always a wrong condition of the mind. At

no time are prospects hopeless. At no time should man "give in." *Man can never be beat.* That is, the *real man* can never be beat. Death? What is that senseless lump of clay? A man? Ah no! It never was a man, even when its integrations were held together and it was animated by a soul. The man steps out of his house, the house decays, and the man is yet a man. With problems, and hopes, and fears. With the same Great Impelling Force Pushing on Behind, and the Great Aspiring Force Drawing Up Above. Many a victory has come through death of the body when man has used that body to maintain the Higher Principle, and not sold himself to bondage.

The New Age

T

HE NEED OF RISING from our dead selves to better things! through the Knowledge of God—and His Purpose, finds Expression in Every New Experience—of the Common Hope of *All Humanity*.

Every New Avenue of Knowledge,—Every New Bond of Fellowship,—Every New Sense of *Common Brotherhood*,—Intensifies the Significance of Existence, and Increases Faith in, and Hope of, an Enduring Force of Unity Here and Hereafter. Fulfilling the Christ Life, from *Know Thyself* to *Be Thyself*. Arising from a lower grade to Higher Civilization. From imperfect to Better Relations Between Peoples. From Selfishness that Isolates to all Unselfish and Interrelated Existence. All for Each and Each for All. *The New Age*.

M. Hyacinth Lount

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I know a hill I fain would climb;
The path is carpeted with thyme
And blossoms of elysium;
The sod is white with daisy-rime—
Friend, will you come?

There, from the brake, the thrush will sing
With golden-throated caroling;
And somewhere a hid oriole
On the enraptured air will fling
His rhythmic soul.

Balsam and brier from thickets dense
Will spill their fragrant opulence;

And, mounting upward, we shall find
Mint-attars, like faint frankincense,
Borne down the wind.

And ever to our eyes will ope
New vistas raimented like hope;
A nobler, more divine desire
Will in our hearts gain wider scope
As we tread higher;

Till, when we stand the crest upon—
Alone with silence and the sun,
Above the clamor and the clod—
Lo, it will seem that we have won
Anigh to God!

TO REACH for *Better Things*. Each Day. To Ever Reach Unto Better Things. Each Day. To Reach Into Larger Life and Nobler Loves. Each Day. *How Shall We Do It?* By Listening. To the Monitor Within. By Learning the Language. By Learning the Language of the Soul. And Obeying the Voice. Not Slavishly. Or Blindly. But By Intelligent Faith.

Adepts, Masters and Mahatmas

ORIENTAL terminology. Oriental ideas. Coming over the deserts. Across the oceans. To the Occident. To the peoples of the West. What value is it? To Push the Cart. To Wash the Baby's Face. To Plow the Furrow for Bread. I don't fully know. But I am not afraid. To investigate and compare. Nothing will bite me. For daring to look about. Any power that tries to bite me because *I will know, and help others to know, will only be stung by its own impotent madness.*

For my Jesus,—my Jesus Christ,—does not want a blind, servile follower, afraid to look about and compare truths. "Come and let us reason together." That is why I look at and study Oriental theologies and philosophies, and look lovingly and sympathetically at the lives of our eastern cousins to see if their religion makes them beautiful and strong. I must admit, however, that the simple postulates of Jesus, and his beautiful loving life, stand,—so far as I now see,—far and above other eastern teachers. However, as I have not closed my Account Book with God and God's Universe, I jot down any items that I see should be Spread on the Page.

In *The Word* (244 Lenox avenue, New York) Mr. H. W. Percival, the editor, has printed some interesting matter about *Adepts, Masters and Mahatmas*, which I have worked into the following statement, without enclosing his words in quotation marks. I have modified and amplified a little, what he has said. I would repeat what I have said before: *We Must Always Translate.* Words stand for ideas. Ideas are universal, on an exalted spiritual plane above speech and words. In bringing the Universal down into the Particular we differentiate it and dress it in different garments. We must get behind the appearance of things. At the root. The essential quality of forms. And Translate.

Adepts, masters and mahatmas are each an intelligence working consciously in the astral, the mental and the spiritual worlds respectively. The higher intelligence can work in the lower world, but the lower cannot work in the higher. The adept acts with forms and desires, and their transformation. A master acts with life and thoughts, and their ideals. A mahatma deals with ideas, the realities of ideals. Adepts, masters and mahatmas are the logical sequence and results of repeated incarnations.

Apollonius of Tyana was an adept. He possessed a knowledge of elemental forces and could control some of them. The history of his time records that he could appear in two places simultaneously; that he did many times appear in places where others did not see him enter, and that he disappeared at times when those present did not see him depart.

Pythagoras of Samos was a master. He was acquainted with, and did control, as master, most of the forces and powers with which an adept deals; as a master he dealt with the lives, and thoughts, and ideals of humanity. He knew the law concerning the conduct of human life and the harmonies of thought, and assisted his pupils in becoming masters also of their thoughts and lives.

Gautama of Kapilavastu was a mahatma. He possessed knowledge and control of the elemental forces, and had ceased to make karma. He was above the moral law. It had no power over him, for he had outgrown it in the plenitude of his boundless love. He *was* the moral law. Self had all been burned away. He had reached the Center of Truth. He could consciously, intelligently, and at will, pass into or know anything concerning any or all of the manifested worlds. As an individual mind, he had lived through all phases of the universal mind, and having attained to a perfect knowledge of all phases of the universal mind, passed into or beyond it, and was therefore a mahat-ma.

Where do adepts, masters and mahatmas live! Madam Blavatsky said that many of them lived in the Himalaya mountains, in the Gobi desert, and in certain other unfrequented parts of the earth, but they pass, in impalpable form, from place to place. They utilize spiritual bodies, and they dematerialize and materialize physical bodies.

FORM IS CHARACTER. This is an axiom. Character can only express itself in form, and as character is expression, there is no character unless it is in form. Every word is a form, and is seen as such by those who can see. Every word has its character. That character changes some with use. So does human character. Words have relations,—brothers and sisters, wives, cousins, grand-fathers, and so on. Words get married to words by hyphenated union, and sometimes get divorced. Some even break the Catholic law of consanguinity and get married to their deceased wife's sister, and their grand-mother. Such are doubtless rollicking dare-devil fellows who care for nobody. And every word has a form. And every word has a character.

UNIVERSAL GOOD

BERTHE A. WEEKS, 225 Church St., Willimantic, Conn.



Life is earnest, 'tis not dreaming;
Mortals let your souls awake!
From God's full abundant measure
Let each, of its bounty take.
His the hand that freely scatters

Universal good to all,
Gather of its fruitful harvest,
Hear the spirit's silent call.

Silver toned, the message trembles
On the still and quiet air,
And the voice of the immortal
Breaths of treasures rich and rare.
Find *The Way*, ye weary hearted,
Let the joy-bells ring the song
That the great Eternal Spirit
Meant to each soul should belong.

Life is earnest; but its keynote
Strikes a chord of love divine;
And there's glory in the knowledge
That no shadow can entwine,
Where the soul is calm, reposeful
As the stars, when night is deep;
Then, life gives its full fruition,
Its grand purpose ye shall reap.

Happiness Comes From Goodness

Abiding, Inward Happiness, (which is Peace)
Comes from a Kind and Pure Heart
All other Happiness is Deceitful, Evanescent, and the
Preparation for Pain

IT IS NOT correct to say that we "perceive through the senses." It is more correct to say that we *receive impressions* through the senses. Perceiving is a process of the mind, the machinery of the mind grinding up raw material, and perception is the finished product, an arcicle of useful furniture, or bric-a-brac. By the time perception has taken place in the mind the original sensation has entirely changed its character.

BY SPIRITUAL ANALYSIS every word coming out of the mouth is seen as thought-material which is charged with certain potentials and qualities which denote the character of each man who utters the word. The word may be the same, but the quality expressed with it differs in each person.

How I Changed My Environment

EMMA BOND STOCKMAN, 1180 Harrison Ave.,
Roxbury, Mass.

I WAS DISSATISFIED with my surroundings, and desired to change them. I had often read and been told that you could always bring about new environment by polishing and brightening everything your hand touched.

Mine dropped down then half unconsciously upon my waste basket. I gazed upon it. It looked disreputable, dusty, and was full to overflowing with many things. "I'll commence right now with you," I exclaimed, as I pounced upon it.

I fairly flew down stairs with that basket. I soaked it in hot suds. I scrubbed it inside and out with sulpho-naphthol. I dried it. I painted it. I varnished it.

I pronounced it good.

When I commenced, the maid in the kitchen looked anxious and said, "Why, what's the matter?"

I looked at her solemnly and replied, "I am going to change my environment."

"Your what?"

"My environment."

She still looked anxious until she saw what I meant. From that moment my surroundings began to change. I brightened, and I polished.

It is needless to say that my surroundings changed slowly but surely. One thing brightened necessitated another, and so on, and on, as the Law manifested in some particular direction. This is the true way to begin to *change your environment* if you are not satisfied with them. Try it!



THE ABILITY to *blend*. To touch all things and become enamored of all things. As we touch them sympathetically. No high and no low to the soul that can touch, except as the Universe touches at that center, and things arrange near and far.



THE LOVE OF LIFE is universal, and with the love of life comes the universal struggle of all forms of life against death. Death is merely change of form, no matter where in the universe we meet it. And change of form is change of environment. And change of environment is leaving old associations and making new ones,—better, but requiring the soul to energize itself through pain. Birth is death, and death is birth. Physical matter is dense, and changes in it are difficult. The more rarified or spiritual the less shock and difficulty, and therefore dread.

This common struggle to live, and not to die, is necessary to the economy of Nature. All

I know not whence I come ;
I know not whither I go ;
But the fact remains that I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain ;
It is in my power each day and hour
To add to its joy and pain.

I know that the earth exists,
It is none of my business why.
I cannot find out what it's all about ;
I would but waste time to try.
My life is a brief, brief thing.
I am here for a little space,
And while I stay I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit ;
If each man thought he was sent to
this spot
To make it a bit more sweet
How soon he would gladden the world ;
How easily right all wrong ;
If nobody shirked and each one
worked
To help his fellows along.

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up today in your pride and say
"I am part of the First Great
Cause.

However full the world,
There is room for an honest man.
It had need of me or I would not be ;
I am here to strengthen the plan."

Ella Wheeler Wilcox

forms of life are transitory. Some last but a few seconds ; others a few hours ; others days and others years. In all observable cases each form of life, be it tadpole or man, has certain natural enemies which, if unchecked, would work its destruction, and disintegration to that particular form of life. Death must come eventually, but the natural tendency is to put it off as long as possible.

This desire to live is a proper and wise law of life. Without it the different lives would not have their material fulfilment. Lives are often cut short, it is true, but if the strongest impulse was not to protect its life and put off death there would be a wholesale destruction to individuals, and the various processes of Nature would not proceed in sequential order. There would be chaos, disorder, disintegration of the cosmos.

It is natural and proper for man to take every precaution against death, even when he fully realizes the life after the

physical body is dropped off. For it is not accidental that man is born and lives his human life. There is wise purpose in it. What that wise purpose is perhaps neither you nor I can fully tell. We may have some shibboleth on our tongue which attempts to sound the depths of causes and fruitions, but in our deeper and higher moments of reality we know that we do not know, even though we do have a realizing sense (faith) in the beneficence of all things, and our perfect safety.


Our soul-voice tells us that human life is good and that we should cling to it by all legitimate means, and while death is not to be dreaded, it is to be avoided.

It has seemed to me, sometimes, that possibly the reason why some people are not permitted to have that realizing sense of the life after death and its beneficence is that they are thus better held to the tasks here. I say it has sometimes seemed thus to me. Perhaps it is not so. But whatever the reason is, it is a good reason, for goodness is the ultimate motif and end of all life, and beneficence the quality and method of God.

Even those of us who have the most perfect consciousness of the reality and beneficence of the life beyond do all we can to remain here. This is not an inconsistency. Whether we know it or not in our outer consciousness, the soul of man knows that human life must be fully lived, and that the other life is not to come until it comes as the fulfilment of this life and its legitimate consummation.

THE GREAT UNIVERSAL GOOD cannot be exclusively confined to any particular form of good. Good appears under many diverse forms. Recognition of good is turning the flow of the Universal Good toward us, and utilizing that good turns that good into our lives, and that turns the raw and unformed Stuff of our lives into character. Unqualifiedly condemning any form of lesser good as absolute evil, is a mistake. In a large sense all things are good which conserve the end of character building. A broken arm, our property destroyed by fire, the ingratitude of friends? Yes, these are all good if they beautify and strengthen character. And prosperity, health, and the tenderest of friends, are evil if our character is weakened and distorted thereby. Let us look through and beyond appearances, and see God's smiling countenance through the clouds, and let us suspect every form of gratification that does not bring with it some nobler view of life, some keener appreciation of human fellowship, or some deeper insight into the mystery of God. Growth in Grace. The Grace of God.

From Beyond the Grave

HE ABILITY to *sense* life is our measure of life. I use the word sense as that measure and method by which man contacts life, i.e., what we term sensation is the basis of experience, and experience is the basis of life. We predicate that sensation, in some degree, or scope of development, is in all forms of life, from the swirling and vibrating atom, and the quivering amoeba, to man and super man. But all forms of life do not exercise the same range of sensation. Some sense more than others.

Physical anatomists, and psychologists and physiologists, have discovered that only a small portion of the nerves of sensation in the eye and ear are used, and that in nature there are octave after octave above and below the human radius. These physical scientists are correct, as seen from the spiritual side of life. Humanity is swathed in bandages, and man, though surrounded by infinite life, and in reality the focal point of all creation, is able to sense but a small range of that life. It surrounds him, and beats upon him, but he knows it not. Aye, he too often denies it, even when some whose senses are more uncovered tell something of this undiscovered country in which man resides, though blinded he is to its beauties and realities,—this kingdom which is not far away, but “in your midst.”

Mr. W. T. Stead, editor of the *Review of Reviews*, has tried to reach into this great surrounding spiritual world, and bring back information for those on this side. He has opened a Bureau of Communication. Our space forbids a lengthy exposition of his work, but a short explanation of some facts are given below. More particulars may be obtained by writing him at Mowbray House, Norfolk street, London, England.

“Let us suppose that all the children of men were born with closed eyes, and that the whole race lived and died without ever being able to raise an eyelid. Men would under these conditions have lived in a four-sense world. The classic instance of Helen Keller, born blind and deaf, shows that existence is possible, even for those who live in a three-sense world. Mankind would have adapted itself to its conditions. Smell, touch, taste, and hearing would have enabled them to evolve some kind of a civilization, even though they lived in the perpetual darkness of those on whose optic nerve the light rays never fall.

“Suppose further, that somehow, somewhere, somewhen,

among the myriad dwellers on this planet, some men or women at intervals of a generation, of a century, or of a millennium, contrived to raise their eyelids and see. How could they describe what they saw to men who could hear, touch, taste, and smell, but who could not see? If they made the attempt they would expose themselves to ridicule always, to persecution often. For they would deny that the world was dark, or that the surface of the earth was the entire universe. They would proclaim the discovery of a new world, radiant and glorious, sublime and infinite, beyond the loftiest imaginings of the closed-eye race. But if asked where it was, they could only declare that it was all around them. Not another world, but the same world, revealed in a new and entrancing aspect. 'Where is it?' the scoffers would sneer, 'This new world of which you speak? Can we hear it? Can we touch it? Can we smell it? Can we taste it? You admit that we can do none of these things. Then how can you expect us to believe that it exists? Verily, all the laws of science and all the canons of our most sacred religion compel us to proclaim you as an impudent liar or a poor, deluded lunatic, if indeed we ought not to put you to death as an impious blasphemer!'

"Yet all the while these arrogant sciolists of the four-sense world would be warmed by the rays of the sun, whose existence they denied, and would be spending their lives among the flowers whose fragrance they enjoyed, but whose glorious colors they could not see.

"And it is possible that after they had killed a few, and imprisoned many of the men of the opened eyes, and had endeavoured to silence the rest by scornful ridicule and abuse, the time might come when, here and there, a few of the men of the closed lids would begin to admit that, after all, there 'may be something in it.' Shakespeare's hackneyed tag:

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy,

would be trotted out again to justify a timid and tentative inquiry from the men of the opened eyes for some information as to the world of light and color in the midst of which they said they were living. It would probably take a hundred years before the knowledge of the five-sense world would penetrate to the consciousness of the men of the closed lids.

"We who live in a fifth-sense world are very much in the same position to-day towards those from whose eyes the veil has dropped which conceals from them the six-sense world into which we pass at death. There are many such persons living in

our midst. They are silent for the most part, fearing ridicule or persecution. But they exist. While living in this world they also live in the world which lies beyond the frontiers of the five senses. When they reveal themselves they have many names: psychics, sensitives, mediums, clairvoyants, all of which are *aliases* for the one distinctive title of the see-er—the *Man of the Opened Eyes*. The *Man who Sees*.

"If we would explore the Other World we must take as guides, as pilots across the uncharted ocean, those who have been in that world, nay, who live in it even now, and who are in more or less constant communication with those who have left our world. On our voyages of discovery and exploration the first indispensable thing is to secure the services of the Men of the Opened Eyes.

"Columbus thought that he would reach India by sailing across the Atlantic. The grave is *our* Atlantic, the unbridged sea that stretches to the far horizon in every direction. Columbus steered west. The mediaeval notion was that heaven lay above us in the firmament, and hell below us in the depths. But now we know that we neither go up nor down, nor do we journey north nor south, nor east nor west, to reach that 'undiscovered country from whose bourne no traveller returns.'

"For, according to the evidence of those who have been there, and have described what they have discovered of life on the Other Side—after all, it is not another side or another world—but is in very truth a world existing in and alongside of the actual world of things which we see, hear, taste, smell and handle. When our children die they do not depart to a distant, unapproachable place. The little ones do not go away. The world into which they pass is with us here and now, just as the color and light world of the man who opened his eyelids was the same world as that dark world in which the closed-lidded men lived.

"As the boy of a dear friend of mine wrote in reply to a question from his sorrowing mother: 'Can't you understand? None of us have gone away. *There is here.*' Exactly so would the fifth-sense man of the opened eyes reply to the four-sense men who asked him to tell them where lay the world of sight and color. 'It lies all around you. I have all that you have, without the darkness and the gloom. I am in the same world, I am living side by side with you, only I see things you don't see.' The men of the opened lids live, more or less, in the same world—the sixth-sense world into which all men pass at death."

THE VISION OF ST. AUGUSTINE

W. YALE, 30 Dean Street, Taunton, Mass.

The sun has set;
The dark lunette
Of Marion's ancient fortress gleamed
Beneath the moon,
Half hid; but soon
The clouds were parted and it seemed
A fairy scene—
So calm, serene,
The while the waves with muffled roar
Upon the beach—
A pure white reach
Of sand, in constant tumult pour.

I gaze, sad eyed,
On every side;
And out upon the ocean wild
Behold a sail;
And o'er the rail
A stalwart form appeared and smiled;
It seemed in joy,
Without alloy:
Yet in sooth I did not know!
Some happy thought
His fancy caught,
Or he could not such pleasure show.

Perhaps his eyes
Saw other skies!
Perhaps he saw one loved of yore,
In vision sweet,
Whom he could greet,
If he should ever meet her more;
For time nor place
Can e'er efface
The love in sweethearts taught to grow!
Go where they will,
It lingers still;
It ever was, and will be, so.

Thus may it be,
Good friend, with thee,—
Thou valiant heart and seaman bold!
And now at last,
Thy voyage past,
Before the rising moon is old,
May thou on shore
Meet her once more,—
Once more within thine arms enfold!
And plead again,
And not in vain;
And bring her jewels, silks and gold.

Selfishness Distorts the Mind

Selfishness is Illusion
Selfishness Dumfounds the Soul and
Confounds the Understanding
Selfishness is Murky With Blackness
Only the Unself Has the Pure White Light

GENEROSITY BROADENS the mind and selfishness narrows it. Look around you. Look below the surface. Look into the lives of people you meet and judge their hearts by their lives. You can do this if you take a little time and exercise a little judgment. What do you see? The grasping, avaricious man loaded down with money? Yes, very often. But look again, and closer, into that man's heart, as shown by the way he treats those dependent upon him. In the majority of cases he is hard and cruel, and a hateful wretch, even when his one purblind affection turns to some selfish object.

IT IS TRUE, that we judge by comparison. We judge differences by difference. By comparison we know where we stand. Good and bad are relatives. That which complements our present state is "good" to us. That which detracts from it is "bad."

The reason for this is because all forms of life seek integrity and wholeness. But the integrity of one is disintegration to another. This is true of the moral, the mental, and the spiritual life of men, and we rate those to be higher or lower as they have more or less in their character which affects our standards as good or bad.

As this is true of individual men whom we meet and consider as "good" or "bad," or moral and immoral, or intelligent and ignorant, or spiritual and carnal, it is also true of our relationship to collective men, or social groups, and we regard such groups as high or low according as they supplement or detract from our standards. Also, a social group of men, collected by kindred tastes or training, quickly relates individuals as high or low according as they conform to the moral, mental, or spiritual consensus of that social group. There is a *specific density* to every social set, and every man rises and falls according to his specific weight.

For instance, take a bunch of crafty, unprincipled, heartless lawyers, or a grade of over-reaching, avaricious, unscrupulous traffickers, or arrogant, scheming, dishonest public officials. What kind of a man would match them, and rise in their society? Or take the Shaker Community, with its sweet and spiritual life of industry, purity and equity. Where would these lawyers, politicians and thieves be in the Shaker Society?

Or we can leave the moral dichotomies of life and look at the mental. Without mentioning names let us consider some of our well known educators and scientists, and compare them with unlettered men, who would fall in their grade mentally, even while they might rise in other classification,—if they had found Christ and received the Grace of God. And, lastly, take the spiritual standard, which includes the religious and the ethical. Would you and I rise in that *specific density*?

A SOLID sinks or rises in liquid according as it is heavier or lighter, bulk for bulk, than the liquid. The character of men may be tested upon a somewhat similar principle. If we can find out the sort of society in which a man has been able to float, we can say something concerning his moral and intellectual weight. Some men are failures and some are successful as lawyers. The reason lies in their intellectual or moral weight being lighter or heavier than that of the profession. A thief is thrown out as a bad person by a righteous society, and a virtuous man is bad among thieves.—*The New Reformer*, 15, Venketroyar Lane, Sowcarpet, Madras, India. Sample for 10c silver.

A NOBLE IDEAL in life! Every person should have a noble ideal towards which they work. It may be that of a mother tending her brood. Or of a father providing for his family. Or son or daughter desirous to learn the steps which shall make them a useful and noble member of the human family. Or it may be the business man whose ideal is to conduct an honest enterprise for the benefit of both buyer and seller. It may be that of the doctor who seeks to relieve suffering, and prolong life. Or the minister who would spend his life to assist others to find God. These are but a few of the ideals in life. There are many. Any ideal is worthy, and I am inclined to say that all ideals are equally worthy.

We may look on the other side for a moment and see what are not ideals. A merchant who stocks his store with intoxicating liquors can hardly be said to be following an ideal. Or if we use the word for his purpose in life it is an ignoble ideal. We prefer to call all selfish objects, however, by some other word, so as to remove them as far as possible from traducing the beautiful even by association in a common word. The ideal is the beautiful,—the heavenly. Selfish interests are not beautiful, or lovely, or heavenly.

A noble ideal today, a nobler ideal tomorrow, a more noble ideal on the coming morrow,—these are what we should seek and hold up to our view,—and follow, and all that which is not idealistic we should not allow to usurp our minds.

We need not doubt what is ideal and what is not. There is an inflexible standard, an unequivocal test. That which is for our own selfish good is not an ideal. That which has for its object primarily and ultimately the good of others is truly an ideal.

IF we could learn from each man what he thought was *really good*, we could at once know that man's status, morally, mentally and spiritually. The Angels and Arch Angels can look down and through each of us, and thus diagnose our spiritual state accurately by our loves.

But man cannot do this of man, and it is well that he cannot, for it is better for us not to know now what Angels and devils we hobnob with.

It would *Queer the School*.

"What is the real good?"

I asked in musing mood.

Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, the seer;

Spake my heart full sadly;
"The answer is not here."

Then within my bosom
Softly this I heard:
"Each heart holds the secret;
Kindness is the word."

John Boyle O'Reilly



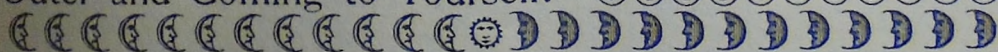
TO Hold up Our End. That's All we've got to do. To Each One of Us Hold Up His End. To hold up his end of The Game. Of The Game of Life. ☹️ ☹️

☞ To Hold Down. To Hold Down Our Jobs. To Each Hold Down The Job of Life Placed in his Hands. To Do. By Who? I Don't Know. Let us call him The Boss. The Boss of The Game. What's He Doing

it For? I Don't Know. Perhaps for His Amusement. Perhaps for Man's Amusement. I Don't Know. Do You?

☞ Each man has A Part. A Part to Carry Out. To Carry Out Considerately and According to Plan. What Plan? I Don't Know. But I assume there must be a Plan. For I find Parts of that Plan Writ Down in Every Human Heart. The Plan to Go Ahead! Where? I Don't Know. But I assume it is Somewhere, for everybody seems to be Busy Pushing Forward. Each Along His Line. The Cart of Life. Somewhere. According to Plan. That Plan written in the Heart's Blood on the Tablets of Time. By Who? By Man? By God? By Both? Probably. ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️

☞ Is the Job a Painful Sight? Not unless we make it so. How? By not undertaking it Bravely, Wisely and Faithfully. Is the Plan Blurred? Then Look Within and Uncover it. How Look Within? By Stilling the Outer and Coming to Yourself. ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️ ☹️



R Take this Recipe

Kindness, Courtesy, Sympathy	āāī.
Forbearance	īi.
Helpfulness	īīi.
Caution	īi.
Common Sense	q.s.

Misce et fiat massa in pilulas dividenda

One to be taken in the morning before rising and one at each time during the day when occasion requires.

DR. GOODHEART

At y^e Sign of y^e Print Shop, on y^e Street named for President Madison

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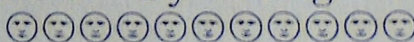

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MUTUAL HELPFULNESS is without doubt the most important motive that men should cultivate among themselves, as social beings. It raises man away from the clod into angelic loveliness. Helpfulness is the essential quality of all true greatness. Only the little, mean man refuses to help his brother. You may make a note, that helpfulness is a mark of true greatness.

There is another quality necessary to true greatness,—the quality of FRATERNITY. Democracy,—true democracy,—is the political phase of Fraternity. We may call it *Commonality*,—the feeling of identity and oneness with all men, the absence of the spirit which prompts the thought, "I am better than thou." Sympathy, fellow-feeling, human-touch with all fellowmen.

There is another side to true greatness which may be termed its cap-stone, and yet, like all cap-stones, of no significance without its two sides and support. This cap-stone quality is WISDOM. It is only possible as an intrinsic correlator with LABOR and LOVE,—which are but other and basic names for HELPFULNESS and FRATERNITY. Some people try to get the cap-stone without the supports, and they delude themselves that they have it. Instead they have a collection of *knowledge*, without spiritual and eternal significance.

A business friendship of thirty years enables me to close these remarks by stating that the author of the poem on this page, Edward E. Hale, had all the qualities of TRUE greatness, which also included a simple childlike trust in those he met,—and a sweet humility of mind.

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame,
He lived,—he died,—I do not know his name.

* * * * *

And I?

Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundred fold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

Edward Everett Hale

Crossing the Border Land

LEVI, Transcriber of the Aquarian Gospel
and Seer of the Aquarian Age



THE BORDERLAND is that realm that lies between the consciousness of this physical life and the consciousness of the soul life. In other lessons on ATTAINMENT we have spoken of it as the *Veil*, and the one who can at will cross it is a *Master of the Veil*. This Borderland is not an arbitrary fixed zone; its lines are not established by geographical measurements. Whether it be near or far must be determined by the degree of advancement of the individual. The dividing line between visible and invisible things may be close up to the physical substance, or it may appear far beyond, in the hazy distance of invisible things.

DEFINITION. The Borderland is the circumscribed limit of the physical senses. Clairvoyantly speaking, it is where etheric light ends and soul sight begins. One may see much farther with physical sight than another. So two persons standing upon the banks of the great Sea of Life, and looking toward the shore land of the immortals, will find that the limit line of their vision will not coincide. One will see the white-caps breaking upon the boundless shore of the Astral zone. The other can scarcely see the waves that roll shoreward and break at his feet. The Adept or the Saint cannot discern any dividing line, for the *hereafter* and the *now* strangely commingle, and heaven is earth, and earth is heaven.

CONSCIOUSNESS is the word that will define the Borderland. One person is able to enter into *conscious recognition* of the things of the so-called Astral world (although this name is just as uncertain in its meaning as the word Borderland, for it is not marked out by rule or line). Another can enter into conscious recognition of nothing that he cannot take hold of with his hands and throw about like a stick of wood.

TO CROSS THE BORDERLAND is, then, to unfold a soul-consciousness that will enable one to see scenes beyond the ken of physical vision, to hear sounds that physical ears cannot sense, and to enter into a heart-felt communion with dear ones who have suddenly become invisible to the great throngs of earth-life. Mark, it does not require a spiritual consciousness to become a Master of the Veil. This accomplishment does not depend upon piety, goodness, uprightness, not even upon *morality*, for the vilest of men may go far into the domains of so-called in-

visible things. Black Magicians are just as much in evidence in the Astral zone as White Magicians. All people, regardless of character, function in these planes, but only a few of the earth's denizens have a conscious recognition of the fact, and our next step in the Way of Attainment is to come upon the plane of such conscious recognition.

RECOGNITION OF SOUL FUNCTIONING is essential. In clairvoyance one sees in this Astral light. In clairsaudience one hears so-called soul sounds. But to cross the Borderland,—to pass through the Veil, one must realize that he commingles with the inhabitants of these, presumably, invisible realms.

We have said that character has nothing to do with this recognition. This is true so far as the recognition of the coarser entities of the soul world is concerned. But evil cannot live in the rarer ethers of this realm, and he who would stand in the presence of the pure, must be himself pure, for none but the pure in heart can see the KING. We come then, directly, to a consideration of the preparation required in order to attain to this spiritual consciousness.

MYSTIC METHODS OF ATTAINMENT. Jacob Boehme, the great German mystic, gives us a valuable lesson in dialogue, thus:

"The disciple said to the Master, 'How can I succeed in arriving at that supersensuous life, in which I may see and hear the Supreme?'

"The Master said, 'If you can only for a moment enter in thought into the formless, where no creature resides, you may hear the voice of the Supreme.'

"The disciple said, 'Is that far or near?'

"The master answered, 'It is in yourself, and if you can command only for one hour the silence of your desires, you will hear the impressible words of the Supreme. If your own will and self are silent within you, God will hear, and see and talk through you. Your own hearing, desiring and seeing, prevents you from hearing and seeing the Supreme.' "

ORIENTAL METHODS. In the Oriental Oupnokhata we read: "Breathe deep and slow, and concentrate your unwavering attention into the midst of your body (Solar Plexus), into the region of the heart. The lamp in your body will then be protected against wind and motion, and your whole body will become illuminated. You must withdraw all your senses within yourself like a turtle that withdraws its members within its shell. Enter your own heart and guard it, and Brahm will enter it like a fire or a stroke of lightning. In the midst of a big fire in your heart

will be a small flame, and in the center of it will be *Atma*, the Infinite."

HEROCARCAS, Abbot of a convent on Mount Athos (Macedonia) gives to his monks the following directions in crossing the Borderland: "Sit alone in your room after having the door locked against intrusion. Concentrate your mind upon your inner center (Solar Plexus) and try to see with that. Try to find the seat of your heart where the center of power resides. At first you will find nothing but darkness. But if you continue for days and nights without fatigue, you will see light and experience impressible things. When the spirit (soul) once recognizes its own center in the heart you will know what you never knew before, and there will be nothing hidden from your sight, whether in heaven or upon the earth."

Another Master said: "Sink your thoughts downward into the center of your being, and you will find there a germ, which if continually nourished by pure and holy thoughts, will grow into a power that will extend and ramify through all parts of your body. Your hands and feet and your interior organs will become alive. A sun will appear in your heart and illumine your entire being. In this light you will see the present, past and future, and by its aid you will attain the true knowledge of SELF."

THE CONSUMMATION OF THE GREAT WORK, or rather of the degree of the Master of the Veil, is just within touch. The marvelous directions given by the great Masters which we have repeated are but preparatory. When one has mastered the instructions thus given he *knows* and he *wills*, and if he *dares* and is *silent* he may attain unto the resurrection of the just. He will have come unto the *Gate in the East*. He may pronounce the Word of Power, and find the Gate opening at his will.

This Gate is the Veil, the Borderland, and he who *dares* may consciously go into the realm of soul, become a helper of the helpless, and bring back to the plane of objective consciousness whatever he has seen, heard or experienced during this life, and of the many lives he has lived in reaching his present stage of unfoldment.

INTRINSIC VALUE: value that is within. Extrinsic value: value that is on the surface. Both values are all right, without doubt, in their places, but if you want intrinsic value, don't look without for it. There is an inner meaning and value to all things,—sticks and stones,—suns and stars,—religion and philosophy,—men and women. To get it we must delve.

I HAVE NEVER been able to decide how much of me is due to environment and how much to pre-natal proclivities. My early environments moulded my character. So did my later ones. So does my present environment. How much? A great deal, but not all, I am sure.

I see a person who has become hard, sour and crabbed. How much of this disposition is incident to the environment of the person? Not all, for I see a person who has apparently the same environment who is sweet, tender and patient. We cannot turn back the leaves of the volume far enough from the earth view to ascertain whether the bent of the character was entirely caused by successive environments. We can assume it was, or we can assume it was not. We cannot know. We do know, however, that several children born of the same parents and with the same early environment show early in life very diverse characteristics.

Some say the stars do it. Perhaps. Some say that karma does it. Perhaps. Some say it is all done for the Glory of God to show his handiwork. Perhaps, but if this is true, I must ask if he is a foolish, vainglorious God. I prefer to throw out this latter answer. But if a man is what he is because of his previous environments did he choose them or did they choose him? I am inclined to answer, "Both!" And that man has the power to always choose his environment; and that when it chooses him it is because he let go the rudder. A great many people appear to forget they have a rudder, and allow themselves to drift into any environment that comes along. We need not do that. Perhaps we have done that in the past and that is why we are where we are now. Perhaps. If that is so then we had better begin at once to make new environment. By holding the rudder. Down good and hard.

THERE is a Universal Law of specific density, as there is a general law of specific density of fluids on the physical plane. The laws are similar, and one explains the other, by analogy. Take a specific gravity glass and place it in any liquid. It will show the density of that liquid. Now get your consciousness down into the compass of the bulb of that glass, and realize that all things are related to you according to the specific density of the liquid. Then consider that there is a moral and mental law of specific density, briefly touched upon on p. 721. Also, a law of specific gravity of the Consciousness, which makes that plane dense upon which a man functions, and relates all things as far and near, or material and spiritual.

TRUTH'S REVELINGS

FLORENCE MEAD, 406 Kearney Ave., San Diego, Calif.

Be not too sure of what you know,
That things and all are thus and so.
Just leave a little way between,
For new things come, and then is seen
That thoughts need room and time
to grow.

Then with your thoughts sweet
converse hold,
For thus shall you the truth unfold.
When idle thoughts are gone or dumb,
The hope of deep revealings come
Which speak of joy and peace untold.

Thus may your thoughts indeed be
friends,

Which to your lives such sweetness
sends,
If firmly held on all that's good,
Perform what love and wisdom would,
In Peace and Freedom's noble ends.

Awake, ye souls of men, ring out
the sound, -
Whose hungering hearts have need
but never found
That God is love, and life is loving
deeds,
Which dwells in hearts benign, sup-
plying needs
For Love, and Light, encircling
round and round.

IS IT TRUE that you cannot have experience without first having had sensation, i. e., experience is not possible without sensation? Using the words in the commonly accepted manner, I think the truth of this proposition is self-evident, and that we all agree that one cannot have experience without having sensation. We must remember however, that sensation pertains not only to the physical world, but to many other planes of activity which are impalpable to the physical senses. Not all men have their physical senses equally developed, and no two persons will sense the same from the same phenomena. It is not the phenomena that differs, but their ability to sense it. This is likewise true of super-physical phenomena,—all cannot sense it, and those who do sense it do not sense it alike.

Experience is the process of the soul moving about in and amongst material things. In order to receive impressions from these material things the soul must sense them, in some sort of manner. As a matter of fact, we sense but a small amount of the things among which we move.

TRIALS do not come to vex. They come to achieve. As stepping stones to forge the river of life. As rounds on the ladder of spiritual attainment. Nothing can harm. That is, nothing can harm the brave man.

EVERYTHING is held in place by two opposite forces. I could fill this magazine, and the universe, with names of them.

which growth will transform a man's will from evil and painful choices, to divine and joyful choices. Man's trinity is labor, reason, love. Then God gives the increase.

This is the proposition we argue on: I maintain that pain, sorrow, disappointment, are means to character growth. That joy, success, health, may be good or ill to a man, according as these incidents help him to become strong, beautiful, lovely, in character, or the reverse. That things are not always what they seem, and that a beneficent God of Love, and Lord of Law, supports us and sustains us in every trial, and that loving Angels look down and help us to become strong and good. &c., &c., &c. I do not enlarge, because our magazine has probably shown you some of the different phases and amplifications of this view. Well, well. I've only got a partial truth, no doubt. God help us all to have more, and bring to us all his blessing each day,—as we work for it. It will not come unless we *do* work for it, I assure you.

Mrs. Fairfield takes the other view,—that pain, sickness, disappointment, injure and ruin a person, and drag one down and down. That health and prosperity build one's character, and not sickness and poverty. &c., &c., &c. Well, well. Even though I admit that I do not agree with her I like to keep house with her. And you must remember that circumstances have made her weak and feeble, and me strong and free from sickness. I tell you, that it is easy to philosophize if God has blessed you with a good constitution and an optimistic temperament. Job was Job, and Job's wife was Job's wife. Shadow pictures thrown out by God's motion-picture machine on the screen of life. If Job and his wife had changed places (spiritually) each one would be the other.

TO show you that Mrs. Fairfield is not alone in her position, I will print a few words from a letter of a kind friend and subscriber in Washington: "I am not such a full blooded optimist as ye Editor, but, like his wife, I scout the idea that there is any necessity for filth, sickness, greed, spite, war, vaccination, or any other abomination, to complete the balance in life's great orchestra. It is discord pure and simple, and has no part in a grand orchestra. Diversity is all right, but discord and cruelty and all inharmonious are the horrid blunders of undeveloped natures. Regeneration is the only keynote of growth into harmony. Then we may talk of the grand diapason of life."

HERE is another extract from a letter from San Diego, Calif.: "More power to you. Don't be alarmed or distressed at the critics. Surely it's better to have them say something, rather than be overlooked like a white chip. I prize and enjoy the New Age very much, and I feel that I am qualified to judge it from the Truth aspect, but I am free to confess that I am not able to endorse all your statements. That does not make them the less true. We are all at different points on the path. No two have exactly the same viewpoint."

I WENT to hear Emma Goldman. This is how it happened: I picked up a penny newspaper which was brought into the office and left. I saw a news item that Emma Goldman would speak that night and the next at such and such a hall. It was "yesterday's paper," and I could not attend the first, but started out to attend the second. For I had read about Emma, how the police stopped her lectures where they could, and that every effort was being made by the authorities to squelch her. I am not afraid of free speech, and criticism, but of course I don't like pro-

fanity, or obscene talk. I am not finical, so I decided I would risk Emma, and if she was very bad I would scoot out of the hall and make tracks for Madison street.

The hall was in a poor part of the city. The janitor told me there would be no meeting there, but at another hall on the following night. It seems that Miss Goldman cannot obtain a hall often, for the police notify the owners not to let her use it. It pays the hall owners to keep on the right side of the police, for they run dances and entertainments, and the police can make themselves very disagreeable, if they have a mind, and it does not do to get the police captain down on a person. This is pressure that is insidious, and unobserved, but none the less real. In some cities the police have broken the laws of the city, state, and country, and stood in a squad before the door threatening to arrest anyone who entered. This is not done because the policeman likes to do it. He has orders "higher up." This magazine is not the vehicle for social reform from the economic or political view, and I will not explain how this pressure comes from the higher powers who control the country, and comes down through various ramifications until it reaches the various subordinate understrappers of the police or postal service.

Well, I finally succeeded in hearing Miss Goldman, and I took a front seat so I could study her well, as I do not expect to hear her again right away. She is conscientious. Earnest. Forceful. Spiritually ignorant. Mentally alert. I heard her talk for an hour, and enjoyed it, but I could see that her mission was to awaken consciousness in minds who are not yet spiritualized. Large class of people. Very necessary class of people. The Great Majority. External minds. None the less our brothers and sisters. I believe that nobody can give the message to these people better

than Miss Goldman can. But me? Ugh! Distasteful! Why? Because it is on such an inadequate plane. If we cut out Miss Goldman's pardonable ignorance of spiritual things, and her definition and opposition to religion, I can well agree with her in most all her postulates. That is saying a great deal, as you would say, if you heard her denunciations against militarism. I do not blame her for her denunciation of religion. If I had the conditions she had perhaps I would be as bitter,—or more so. And I fully agree with her in denouncing what she considers religion to be: Awe and wonder at unexplained phenomena, which scheming theologians seeking power took advantage of to fasten the shackles of superstition. I am opposed to such religion.

Miss Goldman's talk was clear, clean and virile. Not a word or gesture or insinuation, but was pure. Why do the people in power try to put her down! Because they fear the truth. They cringe, and quiver, and gnash their teeth in rage before it. Miss Goldman is not afraid to tell some truths. The powerful interests of intrenched privilege and power know it. They fear her. They cannot buy or frighten her. They can buy the press. They will put her down if they can. Will they? I hope not.

I forgot to tell you that Emma Goldman is an anarchist. What is an Anarchist? I don't know, but I assume it is something pretty bad. Why? Because all the good people say so. The anarchists (I understand) do not believe in law or government. The socialists believe (I understand) in more law and more government. In a sense both are right. The ultra individualist is an anarchist,—in principle. That is, he believes in absolute, entire freedom and independence. He does not believe in authority, or any external control. He believes that every

man should follow the higher law writ in his own conscience without regard to man-made laws which only succeed in making a muddle of justice and a fiasco of government. He would emphasize the fact that all government is spiritual and within a man. Any external repression results in secret rebellion and vice, while if man was left to himself and allowed room to grow into his best he would make a much better success of the task of self control and social order than any man-made laws of repression.

This is all true, with some if's.

All truths are dual. This is one side of the truth. Without the other side it is an untruth. The other side of the truth is that repression and external force are necessary in some stages of a man's growth, and that after certain discipline has been undergone in this manner then the man *must* evolve through the law of individual emancipation and self-control. Are we ready for that higher step now? Many are, no doubt. Emma Goldman is, probably. And Dr. Reitman, her business manager. And almost all the very enlightened and good people I saw at the lecture. I was in good company. Big, noble hearted, finely strung men and women. "Good moral people"? Yes. I would trust myself with anarchy and such men and women. I would get a square deal. But how about those who stayed away and tried to keep others away? I am doubtful about them.

I AM "going to press" early this month again (Sept. 3) to accommodate my job printing work. I have another apprentice, "Jimmy," who believes he will have enough "sand" to keep to the task. Closing the forms so early prevents me from giving some announcements in full because the data will not be available till after the magazines are printed. For instance, Emma Beers, 3216 Forest avenue, Chicago, writes me

she is going to send me more detail of that great book she is transcribing, and which I believe we all want to know more about. She writes, "The great book is in the hands of the illustrator, and will soon go to the printer." I am also informed from the Aquarian headquarters that arrangements have been completed for the Central Pacific Homestead tract of a thousand acres of glorious vineyard land, divided into tracts of five acres each, all planted to muscat grapes, and to be cultivated and cared for for three years, free of charge, until the crops will be valuable. The price for tracts will be very reasonable, and the terms will accommodate all. Copy is in the hands of the printer in Los Angeles, and full information will soon be supplied on request. Probably next month we will print a full page announcement.

There are some who think great movements can materialize in the twinkling of an eye. Perhaps. But doubtful. "Rome was not built in a day." There are some people who like to hold aloof and criticise those who do the work, after which they join in the work and exclaim, "I always knew you was going to do it!" Well, that's a pretty good way. But there's a better way.

I have another announcement to make, which I can give only in part now. We plan to open a department in our magazine called

Souls in Progress

which I print as an advertisement:

WANTED 1000 Spiritual Students To Join the
SOULS IN PROGRESS LEAGUE

For particulars address, "**ARJUNA**"

The New Age Magazine
21 Madison St., Boston, Mass.

I don't know what **Arjuna** is going to tell you or give you when you write. Something very nice,—perhaps. I am only as wise as you. **Arjuna** knows, and **Arjuna** will tell you all about it. About what?

THE SHAKERS, as they are called, and whose more correct title is the Alethian Believers, publish a great many tracts and books, and Mr. A. G. Hollister, of Mount Lebanon, New York, has sent me several, which I found very interesting. I have a very good opinion of the Shakers since I was a young man trying to become established in the job printing business,—without money, friends or knowledge. Some Shakers came up the pike one day and treated me kindly and considerately. I never forgot. It left a pleasant aroma in my consciousness. I then investigated their history and teachings, and found them interesting and lovely. How much our actions betray our religion! I mean our *real* religion. And how much more we *teach* by our lives than by our words. I have in mind some sanctimonious Methodists at that time who wanted to *save* me. From Something. I never learned from what. To this day. To save me, not so I would live a kindlier life, and follow Christ more, but to believe as these purblind holy mokes believed. Ugh! If they had treated me kindly in our dickering, I would have believed. Yes, for there is a law within which make us *follow the flag* of human kindness. Dogs do this. Men do this. Man and dog can shake paws in a common recognition of this basic reality. The men who drove hard bargains I distrusted, and the kind and generous I followed.

I will copy a few words from Mr. Hollister's letter: "Why deny personality to God, from whom all personality proceeds? How can He be Father, Mother, Guide, Protector, Preserver,—how can He plan, or execute, or discipline his recreant chil-

dren, if he have not personality? The objector may say it limits Him. We say, only in your thought, not in reality. Is it not limiting Him to deny Him personality, or any other useful quality or endowment conferred on beings created in His likeness? How can He see, or hear, or judge, if He has not personality?

"It may not sound respectful, or reverent, to say that *God laughs*. I don't admire the expression. In the book of Psalms, esteemed sacred by religious people, three times it is said, The Lord will laugh at the wicked who plot against the righteous. Cheerfulness is a virtue, and a hearty laugh tends to health, and brings cheer. Good people frequently laugh, and it is not regarded as any derogation from their excellent qualities, but rather enhances them. Of course it depends on what causes the merriment. There can be no scorn in All Good, whose essence is love and mercy,—nor trifling,—nor frivolty. God smiles, and His smiles are the sunshine of the hearts of His children."

IHAD a pleasant visit today from Mr. Harry Gaze, who has returned from his summer home at Greenacre, and is now busy at work in Boston (address, Back Bay Post Office). He is planning to make an extended lecture tour, and dates should now be booked. Mr. Gaze gave me a copy of No. 4 of his *Live Forever Magazine*, which he has issued while at Greenacre. He is planning to resume the publication again. Mr. Gaze is an interesting writer and talker, and many will be glad to know that he plans to resume his magazine.

Many of our subscribers will remember that a year ago I changed the name of this magazine from *New Theology* to *New Age*, because so many thought theology always spells Calvinism and Spanish Inquisition. Then Mr. Gaze and I tried to conduct the magazine together.

Literary Reviews

Twelve Lessons in Christian Healing, by Charles Fillmore, is a 200 page book published by the Unity Tract Society, Unity Building, 913 Tracy Avenue, Kansas City, Mo., at 60 cents for paper covers and \$1.25 for handsome cloth binding, stamped in gold. This is a very important book by the veteran teacher in Christian healing, and is filled with good instruction, and also with a great amount of deep and valuable philosophy. Mr. Fillmore is a deep thinker, and anything he writes is interesting, but in this book he has in my opinion, done his best, and the result is a book that will prove of great interest and value to the student.

Revelations of the Life Beautiful, by M. Evalyn Davis, is a handsome book of some 225 pages, bound in blue and gold, making a very handsome book. The cover design shows a torch with flames spreading across the page, and it is a good symbol of the contents, which are full of the light of truth and the warmth of love. It is handsomely illustrated with full page half-tones of woodland scenery which emphasize the text. The book is filled with short pithy poems and short articles of an optimistic tone which are practical new thought messages teaching the unity of man and the power of the Supreme One to bless. Truly, a great book.

The Oriental Mystic Magazine, devoted to the study of the Holy Scriptures of all nations, makes its first appearance from 27 Gardner's Lane, Calcutta, India. It is published by J. J. Samuels, and the subscription price is only one dollar a year. The number at hand is very well printed, and the editorial work and the class of contributed articles, is very much above the average. If the editor can keep up the pace he has set, and maintain the grade he has started, he will give us a very valuable magazine on the modern presentation of ancient lore. Success to them!

The Purity Journal, now in its 23d year, is published in the interest of what Miss Willard called the "greatest reform the world will ever see," the divine right of every child to be well born.

The editors and publishers are working from purely philanthropic motives and will be glad to send a sample copy and full particulars of their work to any interested person. Questions on human improvement, health, happiness, and for relief of anyone in trouble are answered without charge.

A specialty is made of the subject of prenatal influences, maternal impressions, heredity and environment.

If interested, send for sample copy and full particulars. They will cost you nothing, and may be of inestimable value to you and yours.

Address the National Purity Association, 79 Fifth Ave., Chicago.

Kosmos Sanitarium, 2112 Sherman Avenue, Evanston, Ills., (a suburb of Chicago, near Lake Michigan) heals without drugs. The physician in charge, H. E. Lane, M.D., is the author of a book, "Diagnosis from the Eye," which revolutionizes the standard medical ideas. Revolutionists have always been opposed by the "stand-patters," with more or less virulence. Diagnosis from the Eye is no exception, and Dr. Lane knows what it means to receive the strenuous antagonism of those who are unable or unwilling to properly investigate new discoveries, and are content to herd with the crowd. Price of book only \$1.00 for cloth, 60 cents for paper.

THE AQUARIAN COMMONWEALTH

Motto: Mutual Helpfulness

The Aquarian Commonwealth is an organization now being effected in all parts of the civilized world.

The Purpose of The Aquarian Commonwealth is to unite all the people of all lands in a fraternal order in which "Mutual helpfulness" is the watchword.

Four Departments of Activities are recognized. In fact every possible call for help comes from one or another of these departments. They may be described thus:

1—**MUTUAL HELPFULNESS IN MATERIAL MATTERS**—solving the vexed problems of bread and butter, of clothes and homes. In all the world there is enough for all, and when the true principles of the brotherhood have been everywhere comprehended and accepted the needs of every human being will be supplied.

2—**MUTUAL HELPFULNESS IN EDUCATION.** "Knowledge is power;" but the knowledge that leads up to power is not of the superficial kind; it is the knowledge of personal and individual possibilities, and the knowledge of the way to make use of the invisible forces of nature to produce visible results.

Most of the failures in life occur because of ignorance—ignorance of appropriate callings. Few people have found their fortes; know the kinds of employments best suited to their trend of mind, their characteristics and idiosyncracies, and still they must know to be successful; and this all may know and the Masters are called upon to enlighten the ignorant.

3—**MUTUAL HELPFULNESS IN SOCIAL LIFE.** One's happiness and prosperity in life depends largely upon appropriate companionships. Reformers have long criticized, in scathing terms, the so-called system of castes, and in fact it has been one of the prime causes of human misery; but this has not been because of the division of people into companies or classes, but because of the abuse of this system of castes.

All people are not on the same plane of activity, and cannot, everywhere, find pleasure in mutual commingling. This is not necessarily because of inferiority or superiority; nor because some are more advanced in spiritual living than other people. The reason may be succinctly stated thus:

On the Physical plane, as on the Astral plane, there are characteristic thought centers—thousands of them—and all people have specific qualities of thought that are acted upon in various ways by these thought centers, being attracted by one center and repelled by another, just as certain substances are attracted to one pole of the magnet and repelled by the other.

Certain men and women are irresistibly drawn to certain thought centers, and these thought-groups, or classes of thinkers comprise castes, or companies, and here find appropriate companionships.

The true brotherhood idea does not demand that all people regardless of race or thought characteristics must find pleasure in commingling. True sociology is based upon a just recognition of diversified characteristics and idiosyncracies of the people, that while every person is duty bound to aid every other person in every legitimate way, no one is called upon to make intimate companions of all other people. Leaders of thought can and must make it possible for people to find their own thought centers where they can be happy and prosperous.

4—MUTUAL HELPFULNESS IN PSYCHIC AND SPIRITUAL UNFOLDMENT. This work embraces the religious and spiritual life of the individual. In every person the precious seed of the great Tree of Life has been planted by the Infinite Husbandman. It may have grown but little, or it may have already gained the proportions of a vigorous tree. No matter what its present stage of unfoldment or growth, it is susceptible of being brought to perfection. In this department of human activity Mutual Helpfulness shines forth in great brilliancy, and by the aid of The Aquarian Commonwealth every one may be aided in his journey to the highlands of Divine Illumination.

METHODS OF HELPFULNESS. System is essential to success. An organized army can easily win battles where mobs would fail. The mutual helpfulness contemplated by The Aquarian Commonwealth is along clearly defined systematic lines. In the inception of the work the helpfulness can not be as great as it will be when all the machinery is in action, but by the united efforts of the great host of interested persons, favorable results will be in evidence at an early day.

MATERIAL HELP. There are three classes of people who need assistance: 1, Those who are able-bodied, and could earn a living for themselves and those depending upon them, but are empty-handed, because they can find no work to do. 2, Those who by reason of age or sickness are helpless. 3, Those who have the ability, both physically and mentally, to earn a living, but because they have not found their appropriate callings are earning mere pittance, eking out miserable existences, when they should be providing for many people besides themselves and their own.

EMPLOYMENT. It is not true charity to give without consideration, either money, food or clothes to able-bodied men and women, unless they are in extreme need. Flat gifts are but little appreciated. People prize that which they pay for, unless they are naturally indolent and selfish,—everyone wants to pay in some manner for every thing he receives. Mutual helpfulness in material things can be best demonstrated by furnishing appropriate employment, for those who have not yet found their own spheres in the industrial world, and are now doing the work that someone else should be doing. It will be, therefore, the policy of The Aquarian Commonwealth to conduct Employment Agencies in many places. These Agencies will be in constant correspondence with each other, so that the needs and opportunities in all sections of the country will be known at all times and at all agencies.

PRODUCTIVE HOMESTEADS. The earth is the true source of wealth, and everybody ought to have a part of this good heritage. The tendency of the times is for people to herd together in towns and cities; this is certainly a mistake. No matter what one's employment may be, every one should have a Productive Homestead, a few acres of ground, so that whatever betides, a living is assured. Any thrifty person on even an acre of ground may be assured of a competency in many sections of the country, and there is no one so poor that he cannot secure such a homestead.

One of the objects of the Aquarian Commonwealth is to put every person in touch with opportunities, and to give all needed instruction in the most approved methods of cultivation. Everybody must have a home.

"Be it ever so humble
There's no place like home."

JOINT OWNERSHIP. The altruistic conception of coöperation embraces the idea of the joint ownership of all lands and commodities, and the time will come when this will be practical; but the experiences of such commu-

nities in the past have afforded proof conclusive that the world is not yet ready for such a system.

HOMES FOR THE INCAPACITATED. No matter what the reason may be, every living creature has rights that must be respected. Because of their birth rights human beings are not beggars. It is not a matter of charity to care for them, and out of the granaries of wealth-producers their wants must be supplied, and it is the purpose of The Aquarian Commonwealth to devise ways and means to provide for them.

PROVIDING THE NECESSARIES OF LIFE AT MINIMUM COST. Under the industrial system in vogue in most civilized countries people are taxed exorbitantly for most of the necessities of life. Between the consumer and the producer we find a whole army of men to whom the consumer must pay tribute. The profits of these middle men must be paid by the laborer, and these profits have been sufficient in the past to make thousands of merchants immensely wealthy.

Until all commodities can be produced by The Commonwealth it will act as middleman in such a way that the consumer may be furnished with every thing needed at cost price, plus the simple expense of handling. This will materially lessen the cost of living.

Educational Help. While the state in civilized countries furnishes fair facilities for what is called a common school education it does very little toward the personal and individual education that is necessary to success. Of course there are many Industrial Schools, Polytechnics, Manual Training Schools, etc., that are truly helpful in preparing the young for practical life work, but an education is needed that public schools cannot supply. The Aquarian Commonwealth undertakes to supply this demand. Plans in detail will, in due time, be prepared by the Councils.

Social Helps. Men, women and children are by nature social beings, and crave companionships. Many people pine away and die because of loneliness. They crave companionships that never materialize. This is not because there are no people who would harmonize with them, but because they have not been able to find their own.

In The Aquarian Commonwealth these difficulties are, largely, overcome. A way is discovered for every one to find the social center that insures the greatest degree of happiness.

Spiritual Help. The "razor path" that leads from the lowlands of carnality to adeptship must be trodden alone. The way leads through the Valley of Silence, and the Silence is not a cosmopolitan highway upon which the multitudes walk. Every person has his own Silence, and it is so sacred that no other person is ever permitted to enter it. While this is true the Aquarian Masters are competent to show the way to the golden gate of spiritual consciousness for determined neophytes. In the sacred meeting of the Commonwealth instructions are given for finding the way of least resistance for full psychic and spiritual unfoldment.

MEMBERSHIP EXPENSE. No true Aquarian expects to get something for nothing; in fact it would humiliate him to do so, and it has been ordered that a uniform tuition be collected, which amount is to be used in defraying the expenses incident to preparing and publishing the weekly lessons that every member receives.

One dollar per month is the amount of the tuition fee. Note, this is less than three and a half cents a day.

ADVANTAGES OF MEMBERSHIP. These have already been enumerated, but to bring them into due prominence a brief summary is given:

Are you Unemployed? The Commonwealth uses its best endeavors to find employment for you.

Are you engaged in work that is distasteful to you? The Commonwealth uses its good offices in effecting a change for the better.

Are you without friends or congenial companions? In The Commonwealth you will find appropriate companionships.

Are you Ignorant of your Possibilities? The teachers of The Commonwealth are competent to introduce you to yourself, and teach you how to use the invisible forces of nature to effect advantageous results.

Are You Seeking Illumination? Many of the masters of the age are teachers in the schools of The Commonwealth, and are ready to show you the way.

Do you Buy Books, Papers or Magazines? The Commonwealth can save you considerable money on your purchases. The same is true of many of the other necessities of life.

Do you want to Own a Homestead where a Competency is Fairly Well Assured! Through the good offices of the Commonwealth you may find a way to satisfy your desires.

Are You a Producer of Any Thing of Value? Through the agencies of The Commonwealth you may be shown a way to a profitable market.

Are You a Humanitarian? Have you Wealth that you are willing to give to aid your fellowmen? The councillors of The Commonwealth are in touch with the needs of the people and are competent to offer valuable suggestions.

A Written or Printed Lesson, filled with helpful suggestions, will be sent to you every week. These lessons will help you over many of the hard places of life.

Your Horoscope and Chart of Life, written by scientific astrologers, and other occult masters, will be made for you at the lowest possible cost.


Requirement. In addition to the payment of one dollar per month as tuition, you are required, when it is possible for you to do so, to attend the meetings of the See or council which you are locally connected, and to use your best endeavors to help on to the goal of prosperity and happiness every one you meet.

Application for Membership. Acceptance of the plan of Fraternity outlined in this paper is all that is required in order to become a member of any See or Council of The Aquarian Commonwealth. Application for membership must include the following data: Place of birth; time of birth giving the year, month, day of the month, and hour of the day, if known; full name; and present P.O. address. Tuition fee for at least one month must accompany application. For further particulars address,

E. S. Dowling, Scribe, 503 S. Figueroa St. Los Angeles, Calif.

I AM pleased to call attention to the subjoined advertisement of Mr. Almond C. David, a Brother Aquarian, 993 New Hampshire Street, Los Angeles, Calif., who has a system of fasting by which you can gain health. He writes that the Value is 725 meals a year. Valuable inducements will be given to agents who apply at once. Brother David is Scribe of the Council of the Central Pacific, Aquarian Commonwealth, and is an enthusiastic worker.

365 DAYS OF FASTING LIFE
 BY ALMOND C. DAVID
 993 NEW HAMPSHIRE ST. LOS ANGELES, CALIF.
TRUE FASTING NOT STARVATION



Price and TERMS to benefit all.
 Several practical systems, of 1, 3, 5, 14, 30
 40 and 100 day fasts, with list of "GOOD THINGS TO EAT" tried out.
 Profit California Postals sent postman for names of student fasters.

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The New Age Magazine



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F. P. FAIRFIELD, Editor and Publisher,

NOVEMBER, 1909

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